THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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FORTY-THIRD ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, APRIL 6, 1873.

Sunday, April 6.

The Forty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the New Tabernacle, Salt Lake City, at 10 a.m.

The number of people present was large, probably between eight and nine thousand.

There were present on the Stand—

Of the First Presidency—Brigham Young, sen., and Daniel H. Wells.

Of the Twelve Apostles — Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Geo. Q. Cannon, Brigham Young, jun., and Joseph F. Smith.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Rockwood, Horace S. Eldredge and John Van Cott.

Of the Presidency of the High Priests' Quorum — Elias Smith, Edward Snelgrove and Elias Morris.

Of the Presidency of this Stake of Zion—George B. Wallace and John T. Caine.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders and leading men from nearly every settlement in the Territory.

The Conference was called to order by President Brigham Young.

The choir sang,

"Great God attend while Zion sings,
The joy that from thy presence springs."

The opening prayer was offered by Elder Brigham Young, jun.

"We're not ashamed to own our Lord,
And worship him on earth."

was sung by the choir.

Elder George Goddard was elected clerk of the Conference.

Elder John Taylor addressed the Conference. He spoke of the causes which brought the Latter-day Saints together in their present location, showing that without the principles of the Gospel they would not have come here. He also touched upon the restoration of the Gospel of Jesus in this last dispensation. The object of the gathering together of the Saints was that God might have a people to whom he might communicate his mind and will. When the Elders preached to the Saints in the countries from which they came, the silent whisperings

of the Holy Spirit showed them the beauty and symmetry of the principles taught, and demonstrated to their minds the purposes of the Almighty and the relationship they sustained towards him. This Spirit operated upon the whole Church and drew its members together. They were not here to do their own will, but to do the will of the Almighty.

The Saints had but started in the race, and the prize they had in view was salvation for themselves and mankind generally. Their business was to co-operate with the Almighty for the accomplishment of his purposes, to build up Zion, place society on a correct basis, and to properly organize it.

Elder Taylor discoursed for some time on the designs of God and the futility of all powers to hinder their accomplishment.

Elder Geo. Q. Cannon was the next speaker. He treated upon the wonderful work which God had wrought in connection with this people. The promises connected with the work which Joseph Smith was instrumental in inaugurating on the earth, were exactly similar to those connected with the Gospel taught by the Savior and his Apostles, and not only were the promises similar, but the fulfilment of them had also been equally powerful and demonstrative. The speaker alluded to the remarkable fact of people coming together from the various nations of the earth, all having the same testimony regarding the dispensation of the fullness of times. That which had transpired in the gathering together of the Saints in the last days was clearly predicted by the ancient Prophets. An actual kingdom of God had been founded, and a Church had been organized after the Apostolic pattern. Everything connected with the latter-day work showed that it did not originate in imposture, but that the principles upon which it had been organized and was conducted had been given by revelation from the Lord. It would be as easy to stop the rolling in of the tide as to stop the gathering from the nations of those who embrace the Gospel for the love of it. When a person drank into the Spirit of Christ, he had an unquenchable desire to gather with those who had obeyed the same principles. This feeling and desire emanated from God, and he had a purpose in imbuing his people with a desire of this character. The fact that the Saints had received the desire from God, was a strong testimony that he wished them to separate themselves from the corruptions of the world, and that they should throw aside all old traditions and prepare to be taught of the Savior through his servants. The Saints had been wonderfully preserved from the snares and machinations of the enemies of God's kingdom, and they had been marvellously blessed temporally. He had made the wrath of man to praise him, and had restrained those who would not praise him.

The speaker dwelt for some time upon the eternal nature of the work of God and its comprehensive character, being destined not only to benefit the Latter-day Saints, but all the human family. He spoke upon the labors of the Latter-day Saints in behalf of their fellow-men, and predicted that the time would come when they would be fully appreciated. He alluded also to the great labors of President Young, how he had devoted his time and means for the benefit of the people. He concluded by speaking of the great cause which the Latter-day Saints had for being thankful to the Almighty for his great blessings.

President Young advised the people who attended the meetings to come well clothed and wrapped up, that they might not take cold.

Adjourned till 2 p.m.

The choir sang,

"I will extol Thee."

Prayer by Elder Joseph F. Smith.

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2 p.m.

The congregation this afternoon would probably number not less than ten thousand people, the large building being nearly filled to its utmost capacity. Many strangers were present.

"What wond'rous things we now behold
By Prophets seen in days of old,"

was sung by the choir.

Prayer by Elder Wilford Woodruff.

The choir sang,

"We'll sing all hail to Jesus' name!
Honor and praise we give."

The sacrament of the Lord's Supper was then administered.

President Brigham Young addressed the Conference. He said he wanted the attention and faith of the congregation. We had come here to be benefited, and in all of our worshiping exercises the Spirit of the Lord was the best of all things we could possess. He directed attention to the great variety that exists in the mentality and physiology of the human family, as also in all the creations of God. He also discoursed upon the variety of ideas entertained by mankind on different subjects. It was represented by a certain class of persons that the Latter-day Saints were the enemies of mankind, but this was incorrect. Those were the enemies of mankind who wished to substitute error for truth, darkness for light, strife for peace. The peace-maker and those who delighted in virtue and purity were the friends of mankind.

President Young then devoted a portion of his discourse to show by what means or course of conduct peace could be made to prevail between individuals and in families, neighborhoods and communities, showing that those who sought to establish such a condition were the genuine friends of the human family, while those whose influence tended in the opposite direction, were the enemies of man in whatever sphere they might move. He next dwelt upon the causes that induced the Latter-day Saints to gather to these valleys, and also upon the causes which led some, after they had gathered, to slide away from the principles of truth and become engrossed in worldly things. Those who came up here and devoted themselves to things pertaining to the world might heap up gold and silver, but in due time it would go from them and would prove their destruction. Some of the Latter-day Saints had an idea that they could take the follies of the world in one hand and the Savior in the other, and expect to get into the presence of the Lord Jesus. They would, however, find themselves mistaken, for he would drop them. So far as the majority of the Saints were concerned, they were a good-loving, God-fearing people, but they carried with them a number who were not pure in their hearts.

He next showed the gradual nature of the progress of the people in developing within themselves the principles of light and truth, and how a holy desire within the heart to become God-like was like a guiding star, leading the individual back to the Father. He adverted to the absurd fashions of the world, and counseled the Saints to avoid them. He clearly portrayed that those who kept the commandments of God would eventually enjoy everything that was worth possessing and enjoying.

The next branch of the subject treated upon by President Young was the prevailing ideas in the world regarding God and Godliness and the differences between them and those entertained by the Latter-day Saints. Notwithstanding those differences the latter were the friends and not the enemies of mankind, and they purposed laboring in conjunction with the Savior of the world until the last of the sons and daughters of Adam that would be saved had been redeemed.

The discourse was an elaborate one, and an adequate idea of it could not be conveyed in a short synopsis. Adjourned till to-morrow at 10 a.m.

The choir sang—

"The eyes of all."

Prayer by Elder Horace S. Eldredge.

SECOND DAY.

Monday, April 7, 10 a.m.

The choir sang—

"The time is nigh, that happy time,
That great, expected, blessed day."

Prayer by Elder Orson Pratt.

"Come we that love the Lord,
And let our joys be known"—

was sung by the choir.

Elder Orson Hyde bore testimony to the divine authenticity of the latter-day work, with which he was identified. He spoke of the existence of small-pox in Sanpete, which he said was of a mild type and had now almost entirely disappeared. He also mentioned a disease called spotted fever which had appeared there, mostly attacking little children, and proving very fatal. The speaker then spoke of the judgments which were to be poured upon the inhabitants of the

earth in the last days, and said that judgment was to be visited first upon God's own house or among his own people and then upon the world. When the judgments of God should be poured out upon the wicked because of their corruptions, salvation would be found among the Latter-day Saints.

The speaker next dwelt upon the fate of combinations which went out from and operated against the work of God, shewing that such organizations invariably died out, notwithstanding that they started out with great pretensions, as had been plainly demonstrated during the last few years. He also exhorted the Saints to aid their brethren who were still in distant lands to emigrate. He concluded by bearing testimony that Joseph Smith was a Prophet of God, and that Brigham Young was legally appointed to succeed him and carry forward the work that he had begun.

Elder Orson Pratt was the next speaker. He first discoursed on the importance and nature of the last dispensation. The Latter-day Saints had made rather slow progress in the work of God, notwithstanding that they had done well in keeping many of the commandments of God. He thought, however, that a reformation was needed among the people with regard to temporal things. He alluded to the heavenly order that at one time existed among the Nephites, as described in the Book of Mormon. Before that order of things was established, there were class distinctions, and many men felt lifted up above their brethren, because of their great riches, but after the introduction of the order mentioned there were no poor among the people. The speaker next spoke of the revelation, given by God to Joseph Smith, regarding the law of consecration, and described the nature of the law and how it was designed to be operated. This order, he said, had not been carried out by the Saints, and he elaborated upon the causes which had operated against its permanent establishment, the principal one being the covetuousness of the people. The law of tithing had been given. He next showed clearly the character of the law of tithing. He hoped that the time would come when the distinction of class now existing would be done away, and which was manifested in all the walks of life.

The speaker concluded by adverting to the labors of President Young in endeavoring to induce the people to engage in home manufactures.

President Brigham Young delivered a short discourse in which he showed that the Lord had not the least objection to the Latter-day Saints entering into the order of Enoch.

He said it was in accordance with his mind and the minds of his brethren that from one thousand to five thousand of the young and middle-aged men among the Saints who were fond of study should go to work and study law, and advanced several reasons why the brethren should prosecute this study.

He concluded by giving some excellent instructions relative to the necessity of the people being ready at all times to obey the dictation of the Almighty in all things, and showed how a community of people could become rich.

Adjourned till 2 p.m.

The choir sang—

"The King of Glory."

Prayer by Elder George Q. Cannon.

[TO BE CONTINUED.]

UTAH REPRESENTED AT VIENNA.

The committees appointed to collect and forward specimens of the productions of Utah to the great exhibition to be held in Vienna, have completed their work, enclosed and filled three iron-bound barrels, handsomely marked and which were shipped East. We had the pleasure of seeing them before they were packed. They consist in part, of cotton-yarn manufactured here from cotton grown in this Territory—a beautiful article; wheat flour,

granite rock, such as is used by the Saints in building their Temple; red sandstone, marble, gold, silver, lead and copper ores, with their respective assays; coal, sulphur, soda ash, fire clay, fire brick and fire stone, and the material clay from which they are made—said to be unequalled by any made in the United States, or imported, showing to foreign capital that Utah contains within itself all that is necessary to extract the ores after they are mined, without incurring the heavy cost heretofore made for transportation; rock salt from the Salt Mountain and coarse solar salt as it is shoveled up on the shores of Great Salt Lake; sulphite of arsenic, bars of silver and lead from the Germania Smelting and Refining Works; horn silver, bismuth, etc., etc., etc., with perhaps 200 to 500 specimens of ores from twenty to forty mines, and the assays running from $800 to $1,800 to the ton of silver, and thirty to sixty per cent. of copper and lead, in addition. Your time and space will not allow of a "mere mention" of this variety of specimens. There is no doubt that Utah will be the best represented in minerals of any portion of the Union at the Vienna Exposition, or "World's Fair." Captain Lawrence and Mr. Selby are entitled to our special thanks for showing us these once "hidden things," and to the general public regard for the energy and zeal manifested in selecting and forwarding this multitude of witnesses of the rich treasures of this developing Territory. South from this city about 100 miles, coal (the best varieties) and coal oil abound. Cities with 500 to 3,000 population abound on the entire route, away down to the Arizona line, with many highly improved farms, and a great extent of grazing lands well supplied with native Texas cattle and sheep. * * * * * * This people—the Latter-day Saints, or Mormons—as they are more commonly styled by the Gentiles, are the most industrious, peaceable, and law and order people I have ever met in my travels—are most sincere and zealous in their dealings, industrious and law-abiding, not given to litigation, and are quite untainted with King Alcohol. By a definite and organized system of society all disagreements and everything likely to mature in a quarrel by and between citizens and neighbors, arbitrations are resorted to and nineteen-twentieths of all strifes are settled at the first instance of examination. If any or either party is still aggrieved and unsatisfied, a higher tribunal undertakes the settlement, and long before any lawyers are consulted ninety-nine hundreths of these disagreements are satisfactorily settled. Hence very little time is wasted and no expense in money accrues, and in no case do the Saints resort to the laws of the Territory to settle and become reconciled.—*Correspondent of Troy (N. Y.) Daily Press.*

THE MORMON DEAD-LOCK.

The Mormon question is rapidly ripening, and its solution is not by any means so near at hand as the designing knaves who want mines and improved lands, and the happy-go-lucky religionists who insist that all men shall go to heaven over the sword-blade of their own peculiar dogma, would persuade us to believe. With the constitutional aspects of the question we shall not meddle, since these are soon to be decided upon by the Supreme Court of the United States; but with the social, economic, and moral aspects of the question we think it necessary for us to deal at once, and to do so from the standpoint of those facts which the President's advisers consistently conceal, and of which the President himself is easily ignorant.

It is easy to laugh at Mormonism, but not easy to account for it. Here is a religious body, which in 1850 had sixteen churches, 10,880 members, and $84 789 worth of property; in 1860 twenty four churches, 13,500 members, and $891,100 worth of pro-

perty, found to possess in 1870 171 churches, 87,838 members, and a property returned at only $656,750, but which in fact amounts to just what real estate there is in Utah exclusive of that held by the Gentiles. * * * * Now, what is the test of a true religion, if there is any test? Is it the inward consciousness of the members! The Mormons believe just as fervently as the Catholics believe. Is it the vitality, the aggressiveness, the proselyting power of the church? Look at this table from the census—

		Methodists.	R. Catholics.	Mormons.
1850	Churches,	13,302	1,222	16
	Members,	4,345,519	667,863	10,880
1860	Churches,	19,883	2,550	24
	Members,	6,259,799	1,404,437	13,500
1870	Churches,	21,337	3,806	171
	Members,	6,528,209	1,990,514	87,838

The Methodists increased a little less than 50 per cent. from 1850 to 1860, and only about five per cent. from 1860 to 1870; the Catholics increased about 120 per cent. from 1850 to 1860, and only about thirty per cent. from 1860 to 1870; whereas the Mormons increased thirty per cent. from 1850 to 1860, and then, after having been warred upon by the United States Government, between 1860 and 1870 they increased over 650 per cent! Hence, if present vitality were a test of future growth, Methodism and Catholicism are dying faiths, and Mormonism is a thriving and living one. If the same relative rates of progression were to subsist for a few decades the table would stand as follows—

	1880.	1890.	1900.
Methodists,	7,000,000	7,400,000	7,800,000
Catholics,	2,500,000	3,750,000	4,800,000
Mormons,	550,000	3,500,000	22,750,000

But suppose we take an educational test. Why should the religious opinions of Utah be regulated upon that ground any more than the religious opinions of Massachusetts? The population of Utah is 86,786, or six and a quarter per cent. of that of Massachusetts, which is 1,457,351. But Utah sends 21,067 children to school, one-fourth of her whole population. While Massachusetts only sends 268,000, or one-sixth of her population. There are in Utah 7,363 persons who cannot write, being one person in twelve. There are 97,742 such illiterates in Massachusetts, being one person in fourteen. It is said that the favor with which polygamy is received by the Mormon women proceeds from the fact that they are kept in a state of gross ignorance. This also the census refutes. Of the 21,067 school children in Utah in 1870, 8,844 were boys, while 11,223 were girls, showing an excess of female scholars of over fourteen per cent. The school children of Massachusetts in 1870 were—boys, 134,777; girls, 134,560, the boys being a fraction in excess. The churches and church membership of Utah are ten per cent. of those of Massachusetts, while the population is only six per cent., showing that Utah is forty per cent. ahead of Massachusetts in respect of devotion to religious duties. By every test, therefore, which public authorities as such can employ to decide upon the comparative moralities of sections and the comparative benefits of dogma, the polygamists are superior to the Methodists and the Catholics, and the people of Utah to the model people of Massachusetts. Upon what data will the President act when he attempts to treat the Mormon question forcibly, with a view to the suppression of profligacy? Whether he takes the point of view of relation to births to population, of freeholds to population, of pauperism, of crime; whether he look at the matter in the light of industry and material prosperity, in the light of the "social evil" question, in the light of public health, the Mormons of Utah will still bear away the palm of superiority from the thousand faiths, one gravy, and no liquor of Massachusetts.

The argument of public morality therefore fails by the facts of the census and by what we know of the Mormons. There is nothing whatsoever in the conduct or the character of this sect since they have been subject to public inspection which would induce us to give credit to the stories of the Mountain Meadow massacre and the hundred other sensational legends about them. * * *

The census satisfies the world that the Mormons are not a profligate people, and the universal *concensus* of

unprejudiced travelers confirms the fact. Behind that no government has a right to go, and none but an exceedingly stupid and ignorant government would attempt to go. * * *

The Mormons believe, and we must be careful indeed if we want to help their unbelief, rather than change their * * faith into a rock-like resistance. The generation who were contemporary with the miracles and preachments of Smith * * * were yet capable of answering to persecution by marching through the desert and subduing the wilderness. But the Mormons of to-day, nine-tenths of them, are a generation which knew not Joseph in the flesh, which is only acquainted with his works by hearsay and through education, and which consequently believes in them implicitly. The evidences of Mormonism, to their notion, are established. Miracles substantiate them. Prophecy fulfilled corroborates them. The progress of their faith justifies them. * *

* * It is all nonsence to talk about knaves and hypocrites, robbers and murderers, profligates and debauchees, in this connection. The performances of men like Smith, Young, Pratt, and Hyde speak for them. Their deeds, their conquests, their followers, witness the fact that they must have believed something themselves—must have had earnest purposes of their own before they were capable of striking fire from the souls of others. * * *

What we are now coming to in Utah, under the legislation of Congress and President Grant's zeal for enforcing the laws (such as suit his ideas), is simply a dead-lock of nullification and hostilities and embitterments such as it will take generations to wipe away. If we compel them to fight for polygamy, we compel them to retain it.—*New York World, March. 31st.*

A JEREMIAH.—The San Francisco *Chronicle* gets off the following lamentation upon the evil day and evil ways of the present—

PANDORA'S BOX.—The national debt is increasing—our national securities are declining in price abroad, and confidence in our financial system is on the wane. Our railroad bonds do not find a ready market in Europe. The balance of trade runs against us. One hundred thousand Americans are going abroad to spend a hundred millions at Vienna. Our imports largely exceed our exports—gold has advanced to 118. Extravagance runs riot in the land, and we are impoverishing our country in the purchase of luxuries and gewgaws. We are living extravagantly and beyond our means. Monopolies are sapping the foundations of our prosperity, and political profligacy is undermining the foundation of our Government. Our statesmen are becoming corrupt—our office-holders venal and our Legislatures are easily bribed. Murder runs riot through the land. Our people are becoming demoralized; our women are, some of them, not as good as they ought to be; our preachers, some of them, are not as devoted as in the olden time. Our children are fast and riotous. We have departed from the simplicity, economy and honesty of other days. The only remedy we can suggest is the Deluge. We respectfully submit that, as it proved a success once, it is worth a second experiment.

THE WORLD'S WORK.—Our external lives are not made up of great occasions, and our greatness consists not in superhuman and exhaustive effort, but in gradual growth. This is nourished by little daily acts and sacrifices and efforts which call into exercise every faculty of soul and sense; and the lives which most deserve to be called sublime are those of which the world and history and poetry take little account. The lives of men and women around us are, for the most part, common-place; and we could not afford to have it otherwise. If all of them were reaching after occasions of rendering themselves sublime, how would the world's work be done? The world's work is tiresome, perplexing, uncongenial; and sometimes, and for some people of necessity, it is very disagreeable and menial service; yet, in the spirit in which this work may be conceived and carried forward to the end, there is a sublime purpose and consecration, be the end never so humble.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 6, 1873.

TITHING.

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THIS appears to be another prominent feature that the world object to in the religion of the Latter-day Saints. Objectors to this principle will no doubt admit, that it used to be observed by the people of God; that His blessing was promised to attend those who complied with it; also that the Lord, through Malachi, accused those who neglected this duty of having robbed Him. Yet the religious world to-day set this and other principles on one side, declaring they are no longer needed, but fail to tell us when, where, or for what cause they were abolished.

Some argue, that at the coming of our Savior such things were done away with, but the Savior says in Matt. v, 17, "Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfill." Neither could the law of tithing have been laid aside with any law of carnal commandments, given through Moses, as it existed a long time prior to the birth of that Prophet.

The great difference in regard to this principle between the world and the Latter-day Saints, is this: the former consider tithing as an oppressive measure, and a tax, while the latter regard it as a privilege and a source of blessing. It cannot be considered oppressive, while it is equally as binding upon the leaders of this Church as upon those last initiated, neither can it be regarded as a tax, as it is in no way compulsory.

Coercion forms no part of the Gospel, neither does it accord with the expressions of President Young, who, in answer to a question as to how he governed the people, replied, "I teach them correct principles, and the people govern themselves."

The Latter-day Saints were not compelled in the first place to embrace the principles of a religion that were so generally stigmatized. They were in no wise compelled to forsake the places of their nativity, and seek now homes in a distant land; neither are they forced to stay there after making the journey, if the country is not congenial to their tastes. But as compliance with the first principles of the Gospel brought them peace and happiness, so in proportion does the gathering bring an increase of blessings temporal and spiritual, and so will the observance of those laws and ordinances which the Lord has placed in His Church, result in still more extended benefits.

If as the Lord's people we choose, "as of old," to give to Him one tenth of that which He in His mercy bestows upon us, asking His blessing upon that which we retain, and to give us wisdom, that we may use it to the best advantage, with economy and care, have we not a perfect right to do so? And if

this is done in sincerity and confidence, can we not imagine, do we not know the good and holy feelings that well up in the hearts of those who comply, it being a positive proof, a definite acknowledgement of the love and gratitude we feel towards the Bountiful Giver of all we enjoy, who blesses us with life, and health, and all things, and in no way lessens the soul's devotion, but serves to strengthen it. The Saint who observes this principle, is likely to be thoughtful and provident with the means placed in his hands, and will place it to better uses, and accomplish more than those who, with larger incomes, regard not God, nor seek to curb vitiated tastes, but give way to folly and extravagance.

Accompanying the despatches lately published regarding President Young's resignation, were some very pointed allusions to tithing, from the strain of which inferences were intended should be drawn, that it was quite a burthen upon the people.

If the observance of this principle had an impoverishing effect upon the people and tended to distress and keep them poor, we should not wonder at its being repudiated. But let facts speak for themselves; to be within bounds full seventy-five per cent. of the people of Utah occupy their own houses, own their farms, orchards and gardens, and in most cases their own animals and conveyances, to say nothing of other auxiliaries and helps in the shape of cows, sheep, swine and the fresh products of the poultry yard. These last are no small matters in the taking care of and providing for, the comforts of home.

The generality of the people who enjoy these blessings are those who, in staying in their native lands, never hoped to realize such an independent mode of living, and when a man is thus provided for, it takes away the dread and anxiety that is experienced in these lands by those who have families dependent upon them for support, and have only their hand-labor to supply it with; and who, should they lose their employment, or sickness overtake them, know not which way to turn for assistance or relief.

There is one thing quite noticeable to those who have lived among the Saints upon returning to, or visiting the old world, and that is the absence in Utah of that fear, so prevalent in this land, of getting along (so expressed) and struggling for means of support. We would not infer that the Saints entirely disregard these points; yet, with them there is an ease about these matters that is very relieving, and that tends to show a faith and confidence in the providences of the Almighty. Under these circumstances we can well afford to express ourselves as one of old, let others do as they may, "as for me and my house we will serve the Lord."

S. S. J.

MINUTES OF THE GLASGOW CONFERENCE,

HELD IN THE CITY HALL SALOON, APRIL 13, 1873.

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Elders from Utah present on the platform—Erastus Snow, of the Twelve Apostles; Joseph Birch, traveling missionary; David O. Calder, President of the Glasgow, J. B. Fairbanks and George Crismon of the London, Elijah A. Box of the Manchester, John Neff of the Liverpool, S. S. Jones of the Sheffield, Robert McQarrie of the Durham and Newcastle, and M. H. Hardy of the Leeds Conference; also James G. Bleak, George F. Gibbs and Brig. W. Carrington of the Liverpool Office.

11 a.m.

President Calder introduced the business of the Conference by stating that he felt honored in being thus called on with his brethren to explain to the people the great truths of the Gospel. This was the 34th anniversary of the Glasgow Conference. He said that many changes had taken place in this land since he left it to go to Utah 25 years ago; that there were but few faces that he could discern here now that he knew then. He replied at considerable length to the false statements that had lately appeared in our city papers affecting the character of President Brigham Young, and his supposed resignation of the Presidency of the Church; but through the long and intimate acquaintance he had enjoyed with him, he was able to prove most clearly that the absurd and wicked rumors that had thus been circulated respecting him, were entirely without foundation. He also showed that the object of certain government officials, in creating so much hostility against the Latter-day Saints in Utah, was not a question of theology, politics or social order, but to bring about a conflict between what were called American citizens and the Mormons. President Calder bore a powerful testimony to the high and honorable character of President Young. He then read the statistical report, as follows:—The Glasgow Conference on the 31st December, 1872, consisted of 10 Branches, having 84 Elders, 32 Priests, 29 Teachers, 19 Deacons, and 567 members, making a total of 731. During the six months from July 1st to Dec. 31st, there were 26 persons added to the Church by baptism, 55 members emigrated to Utah, and 4 died. Since Jan. 1st, this year, 20 members have been added to the Church. Quite a large number were expecting to emigrate this season.

After voting unanimously to uphold the First Presidency of the Church and the Quorum of the Twelve Apostles, it was also carried unanimously that we accept all the appointments presented and accepted by the General Conference in Salt Lake City on the 6th April.

Elder John Neff was introduced and said he felt proud of the society of the Latter-day Saints wherever he met with them, realizing they were a God-fearing community whether here or in the Valleys of the Mountains. He said that if the observance and practice of the principles taught by Jesus Christ entitled any one to the name of Christian, then this people had as great a right to it as any other.

Elder Joseph Birch said he felt pleased in having this opportunity of visiting Glasgow. He said he was no preacher, being engaged in practical business; that this was his first mission to to this country since he joined the Church in 1838. He said a difference existed in the minds of the people as to the Gospel. We as Latter-day Saints consider that the Gospel brings salvation, both temporal and spiritual. Faith is dead without works, as the body is dead without the spirit, and therefore we must have both combined. We are not narrow minded in our views of the Gospel, for we have a Gospel for the living and the dead, and when we have the light of the Gospel burning in us, we feel as rich as millionaires, for all things are ours. He testified to the Divine mission of Brigham Young, stating that he had a countenance that beamed with light and love towards all, which made one feel as they entered his presence as if he said, "God bless you."

Elders Crismon, Box and Fairbanks made some interesting remarks on the first principles of the Gospel to an attentive assembly of Saints and strangers.

After singing and prayer, the meeting was adjourned until 2 p.m.

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2 p.m.

President Snow read the 4th chapter of Micah, and occupied the whole of the afternoon in an interesting discourse, showing that the Prophet distinctly referred to the latter-day work in which we are engaged, and to the time in which we now live, confirming his statements by referring to the prophecies of Daniel and Isaiah. He quoted Isaiah in his second chapter, who in strong language and forcible expression predicts the same events as spoken of by Micah. Many have supposed that they would take place in the

days of our Savior, but these prophecies had reference to a time still to come, for we are told that at that time nation shall not lift up sword against nation, and so far from this being fulfilled in our Savior's time, nations have waged war from that day to this, and the time prophecied of is a time still in the future. Never were there such gigantic engines of war as we have at present—such ironclads, fortifications and powerful defences; old weapons are laid aside, and new and more destructive ones brought into use; armies by hundreds of thousands are led into the field, and the life's blood of the people spilt like water, and still Christendom builds herself up in the hope of that peaceful time when these powers shall be expended in the arts of peace. The Latter-day Saints are called enthusiasts, but it matters not, so far as we are concerned, what they call us. The Latter-day Saints are a stubborn fact, a people known and read of all men, which was sufficiently attested by the fact of the rapidity with which the most trivial affair respecting them was circulated. The world say that Brigham Young is an imposter, yet his words are being fulfilled; they say that Joseph Smith was an impostor, yet his words were also fulfilled and are still being fulfilled; when only a child the Lord did reveal to him that he would restore and establish his Church and gather his people on the American continent from all parts of the earth; the Lord said his name should go forth and be had among all nations, tongues and people, and this was said when he was only a boy laboring with his father, yet it has been brought about. The world say that Brigham Young is a great man, having a powerful executive mind and great ability as a financier. They ascribe what has been done by the Lord to the talent of Brigham Young, but we acknowledge that we owe all to the inspiration of the Almighty developing the genius and talent of the people, so that they are only like the instrument in the hands of the musician. He exhorted the Saints to be of good cheer, as the time of deliverance would soon come; told them to take an example from the patience and integrity of Job; warned them against seeking after riches for its own sake, but only as a means of doing good and carrying out the purposes of God; urged upon those who were following at a distance to follow close to their file leaders, and warned them against the pride and arrogance of Nebuchadnezzar, and of taking the honor to themselves which belonged to the Lord alone. He called upon all who knew a little about us to strive to know more, that they might be able to form a correct judgment respecting us, quoting the language of the poet as follows—

"Drink long and deep of the Pyrhean spring,
A little knowledge is a dangerous thing;
The smaller draughts intoxicate the brain,
But drinking largely sobers us again."

He testified at great length to the truth of the work of God, and delivered many valuable truths on the principles of the Gospel.

6.30 p.m.

The meeting in the evening was addressed by Elders McQuarrie, Gibbs, Jones and Hardy, the audience manifesting great interest in the remarks of the speakers, after which President Calder made some concluding remarks.

The meetings were opened and closed with singing and prayer. The hall was well filled, especially at the evening service, when there were about 500 people present.

ROBERT T. PATON,
Clerk of Conference.

CHEERING.

The Saints will read with pleasure the following extracts from the *Deseret News*, showing the interest that is being taken by the Brethren, both here and in Utah, in assisting them to emigrate.

A CALL.—Elder Orson Hyde, who has received the subjoined note from

Wales, has handed it to us with a request to publish—

Dear Brother Hyde:—We the undersigned would be extremely thankful to you if you could get an advertisement in the *Deseret News* to the following effect—

A CALL FROM SOUTH WALES.

Upon the Welsh brethren and sisters, and others, who are now in Utah, to do unto us as the Danes did last season towards emigrating their poorer brethren and sisters.

The great strike and consequent stoppage of all iron works throughout Wales is the reason of our making this call.

JOHN A. LEWIS, President.
JOHN REES, Counsellor.
THOMAS WARNET, Counsellor.
JOHN R. DAVIS, Secretary.

The *News* of a later date in noticing the ready and hearty response that the call from South Wales met with, publishes the following under the head of

COMMENDABLE.—The Welsh brethren have very worthily seconded the movement inaugurated in the late Conference to make donations for the gathering of the poor in the Old World. The promptitude with which the Cambrian portion of our citizens took hold of this measure, their liberality in subscribing means, and their energy in adopting plans to still further swell the fund already promised are commendable. This is a subject in which all are interested, and if all manifest their interest in a practical manner, much good will be done, and many poor Saints may be brought from the countries of the old world and established in this Territory, where they so greatly desire to come, and where they can contribute more effectually to further the cause in which they and we are engaged. A few dollars from each of a large number of persons in this Territory would not be greatly missed by them, but would do a great deal towards encouraging the Saints in other lands, who desire to gather, but have not the means to do so. If the Saints throughout the Territory would take this matter in hand, and contribute according to their means, the hearts of thousands of the Saints in other lands would be made to rejoice, and before next winter many of them would have the privilege of beholding the faces of their friends and helpers in these valleys.

* * *

[We are also reliably informed that the same liberal course taken by President Brigham Young in past years is still being followed by him this present season. President Young is again encouraging the Brethren in Zion to aid in this matter by precept and example. His generous donation again heads the list, and the Saints in these lands will feel cheered and comforted thereby, and be led to take hold with renewed energy in striving to assist themselves, proving thereby that they are co-workers with their brethren in the noble efforts that are being made for their deliverance.]

MINUTES OF THE MANCHESTER CONFERENCE,

HELD IN THE TEMPERANBE HALL, SUNDAY, APRIL 27, 1873.

—o—

Utah Elders present on the stand—Conference Presidents—Elijah A. Box, Manchester; M. H. Hardy, Leeds; John Neff, Liverpool; and Wm. K. Barton, Sheffield.

Elders S. S. Jones, George F. Gibbs, and John H. Burrows from the Liverpool Office.

10:30 a.m.

Conference opened with singing "The morning breaks, the shadows flee," &c.

Prayer by Elder Wm. K. Burton. Singing.

Elder E. A. Box after making introductory remarks, read the financial and statistical reports. The Conference consists of 14 Branches, numbering 570 members. The authorities of the Church were presented and unanimously sustained.

Elder John Schofield reported the Manchester Branch in a flourishing condition; the Saints were full of

faith in the Gospel; Baptisms were frequent, and the spirit of gathering rested upon them. The Priesthood was united in their councils, and the spirit of peace prevailed. The Bolton and Pendlebury Branches were represented by their Presidents as being in a similar condition.

Elder John Neff spoke of the restoration of the Gospel to the earth, and said that Joseph Smith was not the founder of Mormonism, as the world supposed. The Gospel was revealed from Heaven by the Almighty, and Joseph Smith was the instrument in the hands of God of establishing it upon the earth. From the time of its first organization the Church had suffered persecution, the powers of evil had been arrayed against the Saints, and they had had many trials and difficulties to contend with; but through their faith and confidence in the Almighty they had been enabled to withstand all opposition, and under His blessing they were fast becoming a great people.

Singing by the choir; closing prayer by Elder E. A. Box.

2:30 p.m.

Meeting opened by singing "How beauteous are their feet," &c. Prayer by Elder John Schofield. Singing.

Elder M. H. Hardy addressed the congregation upon the principles of the Gospel, and testified to the truth of the same. Since the organization of the Church of Jesus Christ of Latter-day Saints, the Gospel had been preached to nearly every nation, and many had yielded obedience to its principles, and had gathered to Zion where they had been blessed and prospered. He had lived 21 years in Utah; his long residence there enabled him to testify to the morals and good motives of the people who had everywhere met with disrepute.

Elder S. S. Jones followed, observing that those who understood the principles of salvation knew whether those principles prompted them to virtue or to vice; they knew whether President Brigham Young is actuated by good or bad motives; and, knowing this, could well afford to bear the contumely and scorn of the world. The message which he in common with his brethren had to bear was true; he was not ashamed of it, it was salvation to all who obeyed.

The choir sang a hymn and Elder S. S. Jones dismissed by prayer.

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6 p.m.

Meeting opened by singing. Prayer by Elder John Neff. Singing.

Elder George F. Gibbs addressed the meeting on the disfavor the Gospel and its advocates had ever met with, and the error men had again fallen into in attempting to judge the things of God, in many instances without even pretending to be in possession of the spirit of God, which alone could enable them to do so. Also on the restoration of the Gospel, its growth and increase in the earth as predicted; and on the purport of the Book of Mormon and its Divine origin.

Elder Wm. K. Barton made a few concluding remarks and confirmed the testimonies of the brethren.

The meeting was closed by the choir singing, "Behold the harvest wide extends," &c. Elder E. A. Box then offered the Benedictory Prayer.

The hall was crowded at each meeting, a large number of strangers being present, many of whom listened attentively; a good spirit prevailed throughout the day, and the Saints separated feeling greatly edified and blessed.

JOHN H. BURROWS,
Clerk of Conference.

BRIGHAM YOUNG'S REPLY TO THE NEW YORK HERALD.

—o—

Salt Lake City, April 10, 1873.

To the Editor of the *Herald*—

Your telegram is received. I thank you for the privilege of representing facts as they are. I will furnish them gladly at any time you make the request.

For over forty years I have served

my people, laboring incessantly, and am now nearly seventy-two years of age and I need relaxation.

My resignation as Trustee-in-Trust for the Church, as President of Zion's Co-operative Mercantile Institution, and of the Deseret National Bank, are made solely from secular cares and responsibilities, and do not affect my position as President of the Church. In that capacity I shall still exercise supervision over business, ecclesiastical and secular, leaving the *minutiæ* to younger men.

Our institutions are well established and competent to succeed me, and my own investments remain as they were.

H. S. Eldredge is now President of the Mercantile Institution. He is a merchant of long experience and well known to business men in the East. The paid up stock of this institution is nearly three quarters of a million. It carries a stock of merchandize of about a million and a half. The purchases for the past half year are over a million and a half in currency, and about one hundred and forty thousand dollars in coin. The business done during six months reaches two and a half millions. It paid for the half year a dividend of ten per cent.

My successor in the Deseret National Bank is the Hon. W. H. Hooper, well known as our late Delegate to Congress. This institution is perfectly sound and is conducted on the safest business principles.

Our railroads are in good condition. The Utah Central is thirty-seven miles long; its gross earnings for 1872 were $420,000. The expenses, in round numbers, were $210,000; the net earnings were $210,000. I state these facts as efforts may be made to damage the credit of these institutions. There is another railroad here also doing good business. The Utah Southern is built about thirty-two miles, narrow guage. Roads connecting with this are being constructed into Little Cottonwood, Bingham Kanyon and American Fork, to meet the demand for transportation to and from the various mining camps of these regions. The Utah Northern is being constructed from a junction with the Central Pacific through our principal Northern settlements into Southeastern Idaho, and other narrow guage roads are in construction or in contemplation.

We intend establishing settlements in Arizona, in the country of the Apaches, persuaded that if we become acquainted with them we can influence them to peace in accordance with President Grant's Indian policy, and open up that country to settlement by the whites. Our cities, towns and villages now extend about four hundred miles in that direction; and, in view of the railroad crossing that country, we hope to be prepared to assist in its construction, and when completed bring a large portion of our emigration that way to settle the country.

In Utah we have a fine country for stock raising and agriculture and abundance of minerals awaiting development, and we welcome all good citizens who love peace and good order to come and settle with us. It has been our policy from the first to promote the agricultural interests, seeing this was the fonndation of all others, and we have been for years furnishing staple products to the surrounding States and Territories, and we are now able to supply any demand likely to arise for grain, vegetables, &c., at market prices, to those engaged in mining pursuits.

We have iron ores and coal in rich abundance. We have called merchants in every department of business, but we lack capital, and there is no safer place to be found in the United States where property of almost every kind is less taxed and better protected—all reports to the contrary notwithstanding.

It has been frequently published that I had a deposit of several millions of pounds sterling in the Bank of England. Were such the case I would most assuredly use the means to gather our poor Church members from the old countries and bring them here, where their condition might be improved. All my means are invested here in improving this Territory in agriculture, manufactures and commerce.

The result of my labors for the last twenty-six years, briefly summed up, are—The peopling of this Territory by the Latter-day Saints of about one hundred thousand souls; the founding of over two hundred cities,

towns and villages inhabited by our people, which extend to Idaho in the north, Wyoming in the east, Nevada in the west, and Arizona in the south, and the establishment of schools, factories, mills and other institutions calculated to benefit and improve our community.

All my transactions and labors have been carried on in accordance with my calling as a servant of God. I know no difference between spiritual and temporal labors. God has seen fit to bless me with means, and as a faithful steward I use them to benefit my fellow men—to promote their happiness in this world in preparing them for the great hereafter.

My whole life is devoted to the Almighty's service, and while I regret that my mission is not better understood by the world, the time will come when I will be understood, and I leave to futurity the judgment of my labors and their result as they shall become manifest. BRIGHAM YOUNG.

—*New York Herald, April* 16.

We regret to state after receiving this frank and open statement, made in all candor, and with a desire, as it plainly shows, to give correct information, that the *Herald* in another article should endeavor to make light of the character of President Young and allow a miserable misrepresentation of the person to whom they were thus indebted to appear in the next column.

It is evident from the commencement of the article that the communication was sought for, and after Brigham Young had replied so courteously to their request, it really exhibits a species of *Modoc treachery* on the part of the *Herald* to turn round and stigmatize the person who truthfully met its enquiries during its treaty with him for news.

We would advise the *Herald* to be mild in recommending Indian extermination, as its literary life would soon become extinct, should the same course be taken toward it, for similar causes.

UTAH NEWS.

The following are from the *Deseret News* up to April 10th :—

GAS.—The work of laying the gas mains is progressing rapidly. Present prospects indicate that the principal buildings and stores will soon be lighted with gas.

GONE EAST.—Theodore McKean Esq. left for the east to purchase material for the city water works. He will be gone several weeks.

AN IMPORTANT MATTER.—We understand it is expected that a case in which is involved the question of the jurisdiction of the Probate Courts of Utah Territory will come up for decision in the Supreme Court of the United States within a few weeks. If the decision shall clear up the judicial muddle now existing, "it is a consummation devoutly to be wished."

The following are from the *Salt Lake Herald* up to April 10th :—

NATIVE COPPER.—The handsomest specimens of native copper that we have ever seen, looking as if they had been fused in mother earth long before discovery, were shown us yesterday morning, having been taken from locations in the Bear Lake country. The mineral wealth of this region is only beginning to be understood.

THE MUSEUM.—We were pleased and astonished, on making a brief visit to the Deseret Museum yesterday for the purpose of seeing Professor Barfoot, to note the growth of the establishment within a few months. The collection is large, varied and exceedingly interesting; the specimens of Utah products and manufactures being especially so; while articles from many lands, artistically grouped together, make of the museum a fine school where a valuable amount of information can be gained in a short time. A few visits to it by the students of any school would largely increase their stock of knowlede.